2:Seligman & Seligman E-5 (1909-1910) 1932
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766 to the family) sweeps the place where his feet lie; and a female relative of the dead man . . . throws away the hearth-stones. . . . A goat . . . is killed . . . the drum is beaten, and the people begin to weep (mourn); as soon as the weeping stops, the people dance mourning dances . . . go around in a procession dancing. . . .

"A fence is made around the grave; the people wash themselves in the river. . . . Oboyo (a plant) is brought, and a fowl, the people are beaten (touched) with the oboyo. . . . The eating-tools of the dead man are burnt, and the people rub the ashes on their forehead; . . . [after] four days . . . beer is made, the beer for rubbing mud on the back of the dead man . . . and poured on the back of the dead man (on his grave). Mud is . . . put on the back of the dead man . . . beer is brought, and again is poured on the grave. The ox is speared; the drum is beaten, the people take their arms and make war-plays, and go around in procession."[1]

765 We may add that after the burial all the people bathe in the river. No food taboos are laid on the mourners, who should shave the head, put aside all beads, wear a cow-rope round the neck, and abstain from dancing during the period of mourning. Any milk that has been standing in the house of the deceased is poured upon his grave, as well as some beer. Hofmayr states that young wives or parents bid farewell to the dead before the grave is filled in, and that very emotional scenes are not uncommon.

764 Many years ago we witnessed a Shilluk burial at Omdurman. Women bearing spears went round and round the grave, dancing, while other women beat drums and shook bells. Later the men danced in war panoply with spear and shield. Dr. Tucker tells us that on the occasion of a burial he saw a bull chased through the settlement with loud yells and killed outside by armed men, who on their return danced round the grave, making as though to attack it, while the women wailed. About a month after burial people collect for

765 a further ceremony.

Dura for beer is collected from all the people. . . . The beer is strained . . . the drum is beaten. An ox is speared, goats are killed. . . . The next morning . . . four cows are killed in [the house enclosure of the deceased] . . . and four . . . in the middle of the village. Then all, all, all the people come, a great many of Shilluks. When it is afternoon, the people mourn, and four cows are killed by the people in the bush. Cooking-pots are carried out, and a hole is dug for them (and for the other household-things of the dead man) near the place where the head of the dead man lies. And two pots, and a gourd, and a small pot for beer, a mat for covering food, and two dishes, all these things are broken and thrown into the hole. . . . The horns of cattle . . . they are brought . . . they are [placed] on the grave, so that they may be seen by the people. . . ."[2]

[1] Westermann, op. cit., 112-13. [2] Westermann, loc. cit.

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

man.[1] An ox is brought, the beer is strained, the beer is brought, and poured on the back of the dead man (on his grave). Mud is carried, and put on the back of the dead man; the mud is prepared (made wet) with water. Again beer is brought, and again is poured on the grave. The ox is speared; the drum is beaten, the people take their arms and make war-plays, and go around in procession. When it is finished, the people scatter.

After one month has passed, the people talk about the mourning-festival. Dura for beer is collected from all the people, the dura is pounded, and the relatives are invited. The beer is strained, and in the afternoon the drum is beaten. An ox is speared, goats are killed. Then the people go to sleep. The next morning the mourning begins; four cows are killed in the yard, and four cows are killed in the middle of the village. Then all, all, all the people come, a great many of Shilluks. When it is afternoon, the people mourn, and four cows are killed by the people in the bush. Cooking-pots are carried out, and a hole is dug for them (and for the other household-things of the dead man) near the place where the head of the dead man lies. And two pots, and a gourd, and a small pot for beer, a mat for covering food, and two dishes, all these things are broken, and thrown into the hole. The horns of a cow are brought ("and the horns of cattle, and they are brought"), they are buried in the ground (on the grave), *so that they may be seen by the people. Now the mourning-meeting* disbands; one of the families receives a shoulder (of one of the butchered cattle), one receives a fore-leg, and all the other meat is also divided. The people who have dug the grave, receive the bowels, the head, and the feet, and the neck.[2]

17. Inheritance.

Dîŋ kɛ́ a ɟî, wɔ́ɣɛ́ nɔ́t, ka jámɛ́ kwɔ́t yí nɔ́l duŋé, ka nɔ́l ɟíŋ wɛ́ɣɛ́ bɛ́ɛ̂. Kɔ́ ɟɛ́k kwɔ́t yí nɔ́l duŋé bɛ́n, ka nɔ́l duŋé ɣ yíɣí dɛ́ɛk, kɔ́ ɟɛ́k ɟɛ́ɔ̂ ɟn, ɣ yíɣɛ́ rɔɔk, ka ɟɛ́k kwɔ́t yí nɔ́l ɟíŋ. Ka ɣɛ́ nɔ́ɔ̂ŋ, ka ɟɛ́k kwɔ́t yí nɔ́l ɟíŋ. Tʃɛ́ŋ bɛ́ŋ bɛ́ne bɛ́ne, ka kuŋp kɛ́mɛ́, ka yɛ kɛ́ne: ɛ́, ɣɛ́ wɔɔ, ene a tɛ́ɛ́nɛ́; yí chama áŋ kɛ́ɛ́ kɛ́ ɟɛ́k? ɟɛ́ɔ̂ ɟɛ́k! ɣ bɛ́ŋ kwɔr, ɣ chɛ́ɛ̂ yí kɛ́ɛ́? Kɔ́ ɟɛ́k ɟɛ́ɔ̂ tʃɛ́ɣ; ka nɔ́l duŋé wɛ́ɛ̂ mɛ́ɣɛ́, ka nɔ́l ɟíŋ wɔ́ɔ̂ mɛ́ɣɛ́. Ka kuŋp kɛ́m chɛ́k, ka ɣɛ́ ɾɛ́p kí dɛ́ɣɛ́l, ka ɟí kɛ́ɛ́ fíɛ́, ka ɣɛ́ ɾíɣɛ́. Ñal duŋé wɛ́ɛ̂ mɛ́ɛ́ɲɛ́ɛ́, kíʃɔ ɟnɛ́ jɔ́ɔ́ kɛ̂l; ka mɛ́nɛ́k wɛ́ɛ̂ nɔ́l ɟíŋ. Ka ɛ́í kɛ́n kwɔr ɟɛ́ɛ́ɲ, chɛ́ɛ̂, ka nɔ́l ɟíŋ ɛ kɛ́ɛ́ŋ, ʃɔ chɛ́ɛ̂. Ñal ɟíŋ ɟɔ́ɣɛ́ nɛ́ɲɛ́ kí ɟɛ́ɛ́kɛ́. Chɛ́ɛ̂, ʃɛ́ɛ́n ʃɛ́ɛ́.

Tyɛ́ɛ́ ɣɛ́ɛ́ ka ɛ́wɛ́ɣ jɛ́l ɣɛ́ɛ́ ɛ kɛ́ɛ́ŋ, ka ɛ kɛ́ɲɛ́ kí ɛkyɛ́l, ka ɛ́mɛ́n ɛ kɛ́ɲɛ́ kí ɛkyɛ́l; ɛ́ɛ́ɲɛ́ɛ́ ɣɛ́n ʃɔ mɛ́k jɛ́l ɣɛ́ɛ́, wɔ́ɛ́ jɛ́l ɣɛ́ɛ́, ɟíŋ duŋé; mɛ́ɣɛ́ ɣɛ́n ɛ kɛ́ɛ́ŋ kí jɛ́l duŋé; kɛ́ɛ́ɛ́n ɛkɛ́t.

When a man dies, and he has children, his property is taken by the eldest

[1] That is: for besmearing the grave with mud and smoothing the surface.

[2] Not everybody is buried so ceremoniously as this report tells, but only old, respected or rich people, chiefs of families or villages. — In almost every village one sees the horns of an ox buried projecting from the ground; this is the burial-place of such a man. *The Burial of a king vide page 128.*

In addition, the

Shilluk believe in *cen* which is thought to be the malevolent element that persists after the death of one who has died with a grievance and is angry at some wrong that has been done to him.(1) They also speak of *winyo*, meaning a bird, but Seligman was unable to discover what this meant. 774 [775]

A dead body is buried at full length, a few paces from the door of the house in which the deceased lived. The grave is usually dug by elderly male relatives. The body is wrapped in skins, and sacrifices of oxen, goats and fowls are made after the burial, according to the family wealth. The mourners bathe in the river; no food taboos are laid on them but they shave their heads and do not wear ornaments or go to dances during the period of mourning. After a month has passed the mortuary ceremonies are held, a number of sacrifices are made and beer is brewed for the mortuary feast. According to Westermann the horns of an ox are often placed on the grave.(2) 764 765 [764]

THE ANUAK

Detailed information on the Anuak is derived almost entirely from two articles by Evans-Pritchard. 880

ECOLOGICAL CONDITIONS

The Anuak are, like the Shilluk, a riverain people and their villages are distributed along the banks of rivers in the Eastern Sudan and in Ethiopia. In the western regions of Anuakland the ecological conditions are somewhat different from those in the east. The western areas are true savannah, flat, almost treeless grassland, which is flooded in the wet season. In the east there is forest savannah which gradually turns into tropical rain forest. In the rainy season the western half of Anuakland is cut off from the eastern half by deep water-courses and swamps. These factors have had considerable repercussions on the political organisation of the country and largely determine the distribution of the villages and the economy.

In the savannah areas of the west, villages are built on rising ground at the edge of the flood plains and the occupants may have to move during the rainy season for fishing, fresh pastures and for drinking water. Villages built some miles back from the river (owing to flooding during the rains), also have to move. For such villages there is a wet-season village site and a dry-season village site. The regions in the west are thinly populated; small independent villages are strung out 5-20 miles apart and often with swamps and rivers in between so that in the wet season a village community may be completely cut off from the rest of the country for several months. In certain localities, as along the Gila river, villages are surrounded by dense beds of reeds and it is impossible to reach them except by the few paths available. Such villages are very difficult to attack. Where the villages of the savannah areas are not protected by these banks of reeds they are, or were in the past, protected by stockades and moats, the homesteads being closely wedged together owing to the lack of space on the mound occupied.

(1) Seligman, *Pagan Tribes of the Nilotic Sudan*, 1932, p.97.
(2) Westermann, *The Shilluk People*, 1912, p.113.

INSTALLATION OF A NEW SHILLUK KING

[The following account, by a Shilluk pupil at Rumbek Secondary School, originally appeared in the *Rumbek Magazine* for 1954, and is reprinted with the permission of the Ministry of Education. It is, so far as is known, the first written account of the ceremony by a member of the Shilluk people. The article has been read by Dr. P. P. Howell, who considered it to be of sufficient interest to warrant publication in *Sudan Notes and Records*.]

When the Reth of the Shilluk dies, all the senior chiefs of the thirteen divisions of the country are summoned to Fashoda, the chief reigning village (pan duong), by the District Commissioner and the Head Chief of Fashoda Division, to attend the election of the new Reth.

The new Reth is not to be elected from among the late Reth's sons, but from another branch of the Royal Family. In the election the elder son of a Reth and a left-handed Prince cannot be elected, according to traditional custom. A woman has no claim to the Rethship. It happened once in the past that there was one Queen called Abudhok who reigned in Fashoda, but from thenceforward no woman has held the Rethship.

As soon as the Nyireth (Prince) is elected Reth he is taken to Fashoda, where he remains quietly until the late Reth's wuowo (mourning dance) has been held. After this, the installation of the new Reth, or the coronation ceremony, follows. Before the coronation the people of Padhiang, north-west of Fashoda, are sent to the Nuba mountains to fetch some holy bamboos which are used in the coronation, and the blacksmiths of Golbanyo at the northern side of Fashoda, and those of Nyinkango and Both in the south, are busy making the coronation spears. First comers from among the Nyikango's army (Kwanyikwom) pass to Obay in the southern part of the country to bring some palm leaves for making whips with which they beat people during the coronation. In Debalo Kwom there are some people carving [illegible]es. The performers of the coronation fix some branches of thorn trees in front [illegible]eir villages on the roads, being authorized by tradition to stop any man passi[illegible]ng that road without his giving an offering to them. The people of Tonga paddle far south in their canoes to Lake No to fetch the ambatch (abomi Nyikango).

After the accomplishment of all these things, the Reth is taken to Debalo Kwom south of Fashoda, a village where the coronation seat is kept. In Debalo there is a little herd of cattle from Pathaw which the Reth looks after, and he is treated roughly like a small boy by the head chief of Debalo, before he takes his position as Reth. Nobody is allowed to go among these cows or to take any fire from among them. Any unfortunate fellow going near them is seized by Kwa Nyuth and made to give something. These cows go together with the Reth to Fashoda where he looks after them again.

In this installation there are two rival armies, the army of the Reth and the army of Nyikango. Nyikango's army brings the images of Nyikango and Dak his son from Akurwa, a village in the northern part of the country. Without the power of Nyikango and Dak the new king cannot be crowned. When the party leaves Akurwa they have four resting places before they reach Fashoda. In the last, Adot Nyigir, two miles from Fashoda, they await the arrival of the Reth's army from Debalo.

[1] Nyikango was the founder of the Shilluk Kingdom. At his death he is said not to have been buried but to have disappeared in the sky.

[p. 99]

29:Dempsey M-5 (1940-1954) 1955
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person is a woman or a girl, a skirt is substituted for the skin, and for the girl some strings of yellow beads are added. If the family can afford it, it will buy a couple of yards of white cotton cloth to serve as a winding sheet and a cow skin is bound round this. The grave of a commoner is not dug in the hut itself but outside, near the compound. It is put near the surrounding reed fence, in a place where passers-by will not walk over it. As for a chief, the grave is excavated to a depth of about six feet but it is not nearly so wide, since the body is not buried lying on a bier, but is placed on the bare earth. The niche or alcove is cut out of the side, however, and a hen is placed under the head. During the funeral the mourners wail in the customary manner, and this is the signal for the warriors, who hitherto have been out of sight in the cattle byre, to charge forward, armed as usual with spears and shields, to salute their dead comrade. The grave is mudded over on the fourth day with the customary beer drinking and libation over the grave, and the relatives abstain for a while from dancing and the use of personal adornments.

The mourning is not really completed, however, until the deceased person has been commemorated at a funeral dance. This is a strict obligation upon the relatives, even though it may be a year or more before it is fulfilled. Since the commoner is not sufficiently important or wealthy to be given a dance all to himself, funeral dances are held periodically in the principal villages. The district turns up in force for these communal 'All Souls' days, for besides the attraction of the dance—and any Shilluk will cheerfully walk miles just for the pleasure of a dance—there is also the extra treat of a share in the meat when the affair is over. Everybody who is commemorating his dead must give an offering, a bull if the deceased is a man or a woman, a sheep if a child. The dance follows the pattern of the more important funeral dances. There is no tomb, however, so the drums mounted in forked sticks are made the focus of attention. The warriors, armed with spear and shield, make the customary encirclement of the village and then advance to the drums, chanting their

29:Dempsey M-5 (1940-1954) 1955
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765 songs the while. Since this is a more modest affair than the 535 dance for a prince or a chief, the whole company can remain in the arena during the whole afternoon. The matrons too, but not the young girls, take part in the dancing, marching in a small circle round the drums, some carrying a spear or a sword or a stick 'at the slope'.

[533] There is a pause in the proceedings and a sudden hush falls on the gathering. The song maker who all the afternoon has been leading the singing with tremendous voice and energy, now stands by the stilled tom-toms and chants the names of those who are being commemorated that day. The drumming and singing, the dancing and the marching recommence and continue until about an hour before sun-

[273] set. Beer in large quantities has been prepared for the hoarse and dust-choked warriors, and as they drink, the 765 cattle are distributed among the various villages taking part. Each beast is slaughtered near the hut of one of those whose death is the reason for the celebration, and the meat is divided by the village chiefs and portions allotted to different householders in each village. As one may well imagine, the

[578] division, first of the cattle and then of the meat, is not carried out in any spirit of amity and fraternal charity, but is accompanied by much wrangling and acrimony between village and village and individual and individual.

It is dark before everybody is satisfied, or rather, has got all that he is likely to get, and the dancers, some happily bearing a bloody burden, others grumbling at the smallness of their portion, stream along the road to their homes and supper. All obligations to the dead are satisfied; may they rest in peace.